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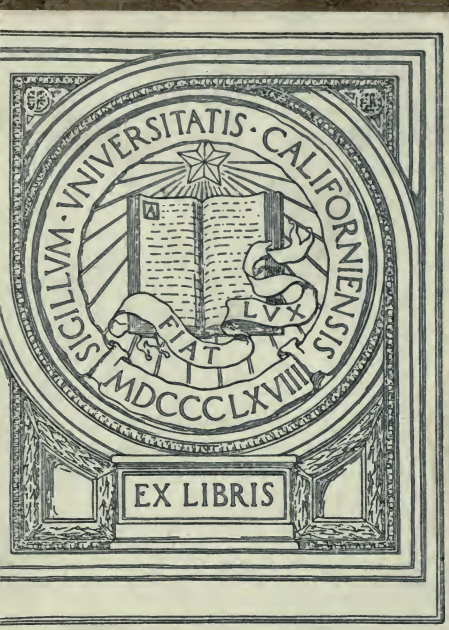

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A

CHEAP TRIP

TO THE GREAT

SALT LAKE CITY.

AN ANNOTATED

LECTURE

DELIVERED BEFORE THE

PRESIDENT OF AMERICA AND REPRESENTATIVES; THE MAYORS OF LIVERPOOL & MANCHESTER.

BY

J. BENJAMIN FRANKLIN, LL.D.,

(Late Manager of the Mormon Printing Office, Great Salt Lake City.)

LECTURE ON MORMONISM.—"Dr. J. B. Franklin is deservedly looked upon as an authority on this subject. The lecture has a genuine healthy reality."—*New York Tribune.*

"Earnest and forcible, and picturestively written; and carries with it the power which of all kinds is the most successful, the power of truthfulness and sympathy, while smoothly gliding down the stream of life to the black gulf of destruction. * * We are glad that England can boast of Franklin II., printer, traveller, lecturer, and author, one who has received (most justly) from our hands the honorary degree of LL.D. * * And we shall never forget his thrilling, breathless, and heart-rending lecture before President Pierce and the Representatives. After having lectured for nearly three hours, and when an unanimous vote of thanks echoed through the Senate House had died away, Mr. J. B. Franklin thanked them one and all sincerely, and begged to assure them that this high public honour would never be forgotten by him.—*New York Herald.*

WEXFORD.—"On Dec. 30th, Mr. J. B. Franklin, formerly manager of a newspaper in Utah, delivered an interesting lecture to the members of this Society, in their room at Mr. Thomas Hanrahan's. The chair was taken by the president, Mr. Pierce Reade. The talented lecturer commenced by giving an exciting account of the adventures he met with in his journey to the Great Salt Lake City, the mode of travelling, erecting bridges, &c. He then described the different ceremonies and institutions of the Mormons, and concluded by denouncing Mormonism. Mr. Patrick Magee eloquently proposed the thanks of the members to Mr. Franklin for the very instructive address which he had entertained them with for nearly three hours, and being seconded by Mr. Gifford, it was passed unanimously."—*The Typographical Societies' Monthly Circular.* Jan. 1864.

Truth is eternal!—Truth is divine!
Truth like the Sun in glory shall shine!
Truth is the armour!—Truth is the shield!
Truth is the weapon!—Error must yield!

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A CHEAP TRIP

TO THE

CITY OF THE MORMONS:

A LECTURE

Delivered before the President of America, the Mayors of Liverpool and Manchester, the Wexford Typographical Society, on Glasgow Green, etc., by

J.[ohn] BENJAMIN FRANKLIN, LL.D.

"I am no more surprised that some revealed truths should amaze my understanding, than that the blazing sun should dazzle my eyes."—HERVEY.

Learn then and teach, nor pass that precept by,
Ever the sternest,—
How best to live, so as the best to die?
Teach and be earnest.
This is the sum of wisdom, a rich treasure
Hath he who meets this conduct by this measure;
And so guides his going,
That some sweet spring up his path to bless,
In every step throughout life's wilderness,
For ever growing.

But above all a few brief truths instil
In life's young day,
Ere if thou canst the thought of action still
Hath sway.
Point to the time, and give this truth to know,
As its moments fly,
Virtue alone is happiness below;
Vice, misery;
Contentment, the true wealth of every station;
Unbounded hope, a mere infatuation.

This subject is intended for the few honest Mormons in this country. I know their sincerity. I know their delusion. It is interesting to learn the peculiarities of a remote nation, or an ancient age. It is far more important, however, that we should correctly understand the character and practices of any extraordinary people of our own day. Mormonism and the Mormons are subjects that not only deserve attention, or excite interest, but demand the most serious consideration. The meanness of its origin, the mysterious influence it exercises on its followers, and its ultimate destiny, should commend its investigation to all persons. It is a religious delusion, entailing not only present suffering, but eternal loss on its infatuated believers.

Many false prophets have been, and many more will yet come, trying to lead men and women from the path of duty towards their Heavenly Father; attempting to show the way mankind might get an admission into the Kingdom of Heaven. Allow me (one who has travelled thousands of miles for the purpose of obtaining the knowledge of some of the ways that these false prophets have laid out for mankind to follow in) to say, that the only way to obtain admittance into the Kingdom of Heaven, there to enjoy immortality and endless felicity, Christ must be relied on, as the Way, the Truth, and the Life, the only-begotten Son of the Father and all-sufficient Saviour. The soul must be illuminated, regenerated, and sanctified by the all-enlightening and energetic influences of the Holy Spirit. Holiness and heavenly-mindedness, proceeding from a faith working by love, and cherished by steady believing views of a once dying, but now risen and reigning Saviour, must be perseveringly pursued, till the Christian finishes his course, and is called by Him, who is Lord and Judge, God over all, blessed for ever, to join the spirits of the just made perfect. In order, however, to this glorious attainment, a previous meetness must be diligently pursued and acquired. Although this object be so truly important, and should interest every person, how many there are, even in this enlightened country and age, who awfully neglect it! But, what is still more surprising is, many professing Christians will foolishly run after every new doctrine of Pandemonium, and do their utmost to serve the arch-deceiver of mankind, unknowingly thinking, that the *new* doctrine must be of God.

Such a little while to learn so much
Of Mormon life who would think it such?
Weary in thought, look not back,
Save to remember hours of pain
As so much lightened from thy load,
Pangs to be never borne again.

I now commence my subject with a statement as to myself—who I am, how I became what I am, and why I lecture against Mormonism, are questions every one should ask. I endeavour to reply.

Mormonism in England, and Mormonism at Utah, are two very different systems. In England all its objectionable principles are denied; its apostles and elders not only utter negative, but also positive falsehoods, in order to induce belief.

As a sample of their falsehoods, I will instance polygamy. This was

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practised by Smith, in 1838, and the Mormon apostles knew it. Yet, when the church was charged with its adoption, Parley Pratt, in Manchester, before the General Conference of the European Churches, and in the *Millennial Star*, of 1846, thus publicly denounced it. Hear their lying words:—

"Such a doctrine is not held, known, or practised as a principle of the Latter-day Saints, and is as foreign from the real principles of the church as the devil is from God."

Although denying it in this bold and lying way, this man knew that Smith and others had children living who were the offspring of this very practice!

John Taylor, another Mormon apostle, in a discussion at Boulogne, in July, 1850, was also charged with the belief of this doctrine of more wives than one, to which accusation he thus replied:—

"We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such as a corrupt heart only could have conceived; therefore I shall content myself with reading our views of chastity and marriage, from a Work published by us, containing some of the articles of our faith."

He read in the book of Smith's Revelations, page 330, the Marriage Covenant, which is as follows;—"You both mutually agree to be each other's companion, husband and wife, keeping yourselves wholly for each other, and from all others during your lives."

He also read, on page 331 of the same book:—"Inasmuch as this church of Jesus Christ has been reproached with the crime of fornication and polygamy, we declare that one woman should have one husband, and one man but one woman."

"There," exclaimed elder Taylor, triumphantly:—"that is our doctrine on this subject." And this man had four wives at the Great Salt Lake City, and was paying attentions to a girl at Jersey, at the very time he uttered these wilful and intentional falsehoods. Only a year after this discussion they had to confess to it, and laid all the blame on their God, saying that it was he who instructed them to tell these falsehoods —in order to get converts!

This doctrine of more wives than one, after being so strongly denied by the leaders, was boldly advocated at the Pastoral Conference of the Mormon Church held at the Freemasons' Hall, Great Queen Street, London, in 1852.

It is acknowledged by all that to lie one to another is bad—very bad. How much worse, then, is it to charge God with lying! Who is the liar —God or Satan? Therefore, the god of Mormonism must be none other than that old lying deceiver, the devil.

What do you think of Mormonism now and their God? who is afraid to let out all his principles at once, and even denying some that he had already taught his favoured ones at the Mormon city in America. Such a God as this Mormon God seems to be, is none other than that lying one who tempted our forefathers, and I wish that I had the tongue of an angel, ah! of an archangel, then I might be able to sound in your ears, so that you might never forget, that the God of the Bible is the God of Truth, and not the God of Falsehoods.

The illustrious examples of such inspired apostles were industriously imitated by similarly inspired elders. From the lips of such inspired men did I first hear Mormonism; the character of Smith; his many mighty miracles; his profound sagacity; his inspired teachings; the love of the saints; the purity of their Zion; their frequent tribulations and sufferings came forth resplendent from their testimonies. Such statements, repeated constantly and by different individuals induced me to embrace it. That I was sincere in my faith and conscientious in my conduct I believe no one will attempt to dispute.

In December 1850, I was ordained to the office of a priest, and commenced to preach Mormonism at Whetstone (eight miles north of London,) as I had received and then believed it to be. This I continued for four months, baptizing nearly thirty persons. I am sorry to say, most of these are Mormons to this day. I have tried to gain their hearts back to that position which I found them in when I first went there; but I have failed. They now believe that I am a devil, and that when I was amongst them I was a servant of God. However, leaving these on one side, I have been the means of converting over from Mormonism to the God of Truth above seven hundred precious souls, by my lectures throughout the country.

In 1854, I left Liverpool for the Great Salt Lake City, I arrived at St. Louis February 3rd. I then proceeded on my journey to the Great Salt Lake City, the land of "milk and honey," as I then believed it to be. Of course I was not long there before discovering the difference between what I had been taught to expect and what I saw. Having the management of the Mormon printing office gave me this opportunity of knowing of many of the Mormon secrets and plans which I should not have known of if located elsewhere; besides, I lived in the prophet Brigham's house while there.

Getting tired and heart-sick of living amongst such wicked and blasphemous persons, and an opportunity occurring, I left the Mormon city for Lower California; from thence across the mountains, travelling by foot, along with sixteen others, to Winter-Quarters, about 1500 miles. From Winter-Quarters I travelled to Nauvoo. The temple that the Mormons had built and completed in 1845, was now in ruins. The city (Nauvoo), with the temple, were to stand for ever. This was one of the prophecies of Smith, like many others, that have fallen to the ground. And it is to be hoped that, before many years, Salt Lake City, with the temple there, and the other prophecies of Smith, will have fallen also. Many other places in America, of Mormon notoriety, I also visited.

In December, 1855, I was publicly appointed, as luck would have it, to go on a mission to Lower California; and the following extract will show that I left the Mormon city with full honours, great caution, and had really deceived the Mormon fox:—

"We enter upon the arduous duties now before us, with a fervent desire to be remembered in the prayers of the faithful everywhere, and shall endeavour in all our labours to subserve the cause of God and his saints on earth; and as we are now called upon to take farewell of

brother John Benjamin Franklin, whose labours have been so efficient, both as an editor and president in this land, we feel to bid him God speed."—*Deseret News.*

When I arrived at California, I boldly lectured against the Mormon doctrines and the corrupt doings of the Mormon elders. As soon as Brigham Young had heard of my proceedings there, he appointed another man in my place, and cut me off from the church.—The following is an extract from a sermon preached by Young, January 29th, 1857, in reference to my conduct in California:—

"There is a little matter of business," said Brigham, "that we want to lay before this congregation, in regard to J. B. Franklin, who went to Lower California on a mission. Here are a couple of letters which I have received on this subject, informing me that John B. Franklin is preaching against Mormonism. [The letters were read.] You hear the letters, and the testimony of our brethren in regard to this man. Such matters, many times, have passed along, and we have not noticed them, but have let men deny the faith, speaking against it, and delivering lectures through the world. Many times we have let them run at large, but the time is now passed for such a course of things; and it will be the duty of my brethren to secure this man, if possible, on his way across the mountains, so that his lying tongue should not reach the saints in England. By the consent of my brethren, I shall move, that this man be cut off from the church, and that he be delivered over to Satan to be buffeted in the flesh."—*Deseret News.*

Route from the Great Salt Lake City to Lower California:—Little Utah, Nephi, Fillmore, Little Salt Lake, Cedar City, Las Vegas, Mehave, Las Angeles, San Pedro, S. Barbara, Monterey, San Francisco.

Journey Across the Mountains.

On June 1st, the company with which I travelled left for Council Bluffs, crossed the river Missouri on the 12th, and saw the last civilized inhabitants we were to see for months, and were fairly *en route* for the city of the Mormons. The scenery on the road, the incidents of camp life with stampedes of cattle, toiling along by day, uncomfortable watchings by night, bad roads to mend, bridges to build—the senses of freedom only exciting the mind.

> Vast Scenes! where all is wild, gigantic, grand!
> And countless charms bedeck a savage land;
> Deep solitudes! where footsteps seldom roam,
> The red man's Eden, or a hermit's home.

Travelling on in this way, at last we met a company of Red Indians. They had just come from a battle; they were decked in all the glory of Indian war-paint, were well mounted and armed, and with their ferociously-daubed faces, head shaved bare, and insolent conduct, were very formidable fellows. We made them a large present of flour, and so got quietly rid of them.

Some of these the tomahawk and hatchet wield ;
Others, the massive club and ponderous shield ;
Some bear-skin mantles over their shoulders wore,
Just suited for their use in their constant wars.
Some wicker-armour wore ; some, ample vests
Of broad fur, bound upon their painted breasts ;
And some had sheaves of arrows formed for speed,
Of the elastic light Virginian reed.
Brightly did their weapons glitter in the sun,
Foreboding deeds of import to be done.

I will now speak of the Indians concerning Fire Waters, and will endeavour to give you their feelings—in poetic language, though I do not profess to be a poet—in the following lines :—

White men would drive us to remoter skies ;
But shall we bid our fathers' bones arise ?
Our fathers, who enjoyed secure, their rights
For ages, ere they knew the treach'rous 'whites,'
Or quaff'd their fire-drink, which can but debase
Our nations, and our character disgrace.
Forswear it, and our furs exchange no more
For the fell draught—the deadly liquid store.
E'en the war-beverage, drawn from Cassine leaves,
Drink sparingly, or it the sense deceives.

Decline the white man's fatal gifts and tell
The cheating hucksters that we will not sell
Of forest, hill, or prairie-ground a thong !
We will not do our woods and wilds that wrong.
The birds of air, the beasts that range the field,
The river's fish, the fruits the forests yield,
Were amply given for the Red Man's use,
To serve his wants, but not for his abuse.

On June 4th, we arrived at Atchison, with our camp-kettles, a frying-pan, bake-pan, and a coffee-mill. We had also tin cups and plates. Each mess, too, had an axe, a spade, and three or four six-gallon water-kegs. Rations were served out every evening, for each man 1¼lb. of flour, the same of bacon; coffee and sugar in sufficiency. We used to brown all the coffee in evening in the frying-pan.

On June 8th, we arrived at Nemahaw-creek, a stream of twenty-five feet. Here were eight houses, all making a good thing by selling groceries and whisky to passing trains.

On June 10th, we encamped near Big Blue, a river from forty to fifty yards wide ; there is fine timber all along the river bottom.

Places we arrived at on the route :—Fort Kearney, Ash Hollow, Chimney Rock, Fort Laramie, Rock Independence, Sweet Water, South Pass, Salt Lake City.

You must suppose now to be on your journey to the city of the Mormons, along with me and my company. We have just climbed up a steep rocky hill. Three or four teams to each waggon have at last dragged them all safely to the summit of the big mountain. The cattle

are panting and puffing, and lying down for a rest, while we gaze at a very imposing scene. We are now standing on an eminence of the Wahsatch mountains, over eight thousand feet above the level of the ocean, surrounded by peaks that rise above our heads, and in the deep nooks of which continually glitters the eternal snow. Behind us are receding ranges of hills, and streams sparkling like silver threads. Before us, mountains low in sight, till a strip of valley relieves the eye in the south-west. This is the first glimpse of the Valley of the Great Salt Lake. Mormons fall on their knees and pray; some weep, and some rejoice; husbands kiss their wives, and parents their children, and joy glances from every eye, whilst gladness shines on every countenance. We are not so overcome, and prepare to descend the big mountain. Our necks and our waggon wheels are now out of danger; we can safely arrive there, being only eighteen miles further—admiring the beauties of its rocky heights, and forgetting everything but the scene around us. To our right and left is the continuous range of hills from which we have just emerged. The lake is about seventy miles long, from north to south, and thirty miles from east to west. It once filled and formed the entire "Great Basin," as it is termed, extending five hundred miles from north to south, and three hundred and fifty miles from east to west, hemmed in by the Sierra Nevada mountains on the east, and Goosecreak and Humboldt ranges on the west. Mountains were once jagged islands, ravines the straits, sweeping hollows the gulfs and shores of this vast and silent sea. It has shrunk down to its present dimensions, and is the immense reservoir into which all the streams and rivers of the "Basin" pour their waters of melted snow. It has no apparent outlet, although gradually diminishing, and that, too, with greater rapidity than can be accounted for by the slow process of mere evaporation. Many flats of black mud, with an incrustation of dazzling salt crystals, were covered with water when the Mormons first went there. Its bottom is very flat, however, and a very slight increase of water would again cover miles of now-exposed surface. The density of the water varies in different seasons, from the quantities of fresh water pouring down into it. It is the strongest natural brine in the world, holding in solution over twenty-two per cent. of different salts.

Its dark sluggish waves forcibly recal the Dead Sea to the mind of the gazer; and were it not that this is 4,000 feet above, and that the Dead Sea lies 1000 feet below, the level of the sea, it would be as easy to fancy one's self away in Palestine, and on that scene of human corruption and Divine vengeance. The water is extremely buoyant, and it occasions a singular feeling to be unable to swim through it. The water produces immediate strangulation, and excessive smarting in the eyes. Numerous salt boilers are erected on the shores; from four gallons of water they obtain nearly one gallon of clear dry salt. Thousands of bushels of coarse crystals are found on its shores. Teams and waggons from the cities come and shovel it up, and it sells often as low as fifty cents per hundred pounds weight.

We turn our eyes from the Salt Lake back to the city, which is thus peeping from under the hill. We are stopped by a mud wall, twelve feet

high, six feet wide; in front of it is a wide, deep ditch. The wall and ditch were made to keep out the Indians. We enter at the gate, and are in the city. We remark that it is divided into blocks of ten acres each, intersected at right angles by streets, running due north and south, and east and west, 130 feet wide; that the roads in them, in wet weather, are almost impassable; that there are very few houses in the suburbs, although they grow close in the centre. We observe, too, that the side walks are twenty feet wide, and they have a stream of water flowing at times down each side walk; that on some of these streams cotton-wood, and other rapidly-growing trees are planted; that the houses are all built on the edges of blocks, leaving well-cultivated fields and gardens in the centre. We notice that everything bears the impress of work, and when one looks back at the bleak mountains, and forward at the barren valley, without spontaneous vegetation higher than a willow-bush, we realise that it must have been hard work.

There are about 30,000 inhabitants at Salt Lake City. They consist of a very few Americans, and the large majority English, very many Welsh, and numerous Danes. The American elders have all the power in their own hands, and fill all the offices both church and state. Here we are at the Temple Block, in the centre of the city. We have come in a street full of stores. There are some very excellent business premises here, and enormous stocks of merchandise are yearly imported across the plains, in huge oxdrawn waggons. The merchants make money very rapidly, profits on some articles amounting from 150 to 600 per cent.

We remark, that all the stores, &c., are built of sun-dried bricks, and from their slate-white colour make the streets very lively in appearance. In these streets are some good houses. A very pretty house, on the east side, was occupied by the late J. M. Grant, and his five wives; a large barrack-like house in the corner is tenanted by Ezra T. Benson and his nine ladies. A large but mean looking house to the west, was inhabited by the late Parley P. Pratt, and his thirteen wives; in that long, dirty row of single rooms, half hidden by a very beautiful orchard and garden, lived Dr. Richard and his twenty-three wives. Wilford Woodruff, and eight wives, reside in another large house, still further west; Orson Pratt and others occupy the other large mansions near the Temple, alongside of Brigham's Lion-house. All these are the leaders of Mormonism.

Looking towards the north, we espy a whole block (ten acres of land) covered with houses, barns, gardens, and orchards. In these dwell H. C. Kimball and his forty-seven wives. This man is next to Brigham Young in authority. A more disgusting man never lived. Passing these, we arrive at Brigham's Lion-house. This is of stone to the first storey, on the ridge of which, in front, is a very excellently sculptured lion, "resting but watchful." It is a tangible compliment to Brigham, he being called "the lion of the Lord." That house is occupied by some seventeen or eighteen of his wives. This house cost him 30,000 dols., and would have cost him more, but for his method of building it.

At a meeting, one Sunday afternoon, at the Temple, Brigham announced that he had a mission for all the carpenters, and demanded of them if

they would accept it. They raised their hands, and were then coolly commanded by him to shingle the Lion-house, in the name of the Mormon god. A range of neat offices next please the eye, and we arrive at Brigham's mansion. This, also, is a large, handsome building. On the top is a bee-hive, the Mormon symbol of industry. This cost over 65,000 dols., is the best edifice in the territory. It is occupied by Brigham's favourite and her family. Orchards and gardens lie behind and around it.

Struck with the fact that all the best property appears to be in the hands of the leaders, we continue our walk to the Social Hall. In it is performed dramatic representations, by a company of unpaid amateurs. Faith works wonders! In it, too, Brigham and the other leaders "teach the young idea how to dance." A Mormon genius has invented a "double cotillion," giving two ladies to a gentleman. The arsenal, on North Hill, overlooking the city, also arrests the eye in its passing glance. On the north-east corner is the Tithing-office, a large, spacious building, with cellars, storerooms, and offices attached. Each person on entering the Mormon church is required to pay the tenth part of his or her property to Satan's servants, the Mormon leaders, I mean. Having tithed their property, they must tithe their yearly increase. This tenth part is really a fifth part, for each man is required to work every tenth day on public property, or hire a substitute. It is even more than this in many cases, amounting nearly to fifty per cent., as the ladies pay a tenth part of their fowls, then a tenth part of eggs, and then a tenth part of the chickens that may be hatched, irrespective of their loss. Besides, each person is only permitted to enjoy the fruits of his labours on condition of his paying a net tithe for immediate purposes, and to be ready to give up *all* should it be required in any emergency.

A range of neat offices next please the eye; the middle one is the printing-office of the *Deseret News*. We found to our surprise, that the Mormons had invented a new Alphabet, and that they had a small Journal printed in their new language for the leaders' use only—set up in type that they only can read.

The Mormons are a separate type of people, and as such we see no harm in their having a separate type to themselves. On the contrary, we are rejoiced that the good honest type, which is generally used for the purposes of civilization, will not be defiled by their foul fingers. In truth, we possessed no type that could have suited their base purposes. "Bourgeois," for a set of dissolute reprobates that have not a good *Bourgeois* amongst them, would have been far too respectable. "Minion" would have been about the most congenial representative, of a minion race like them. We are glad to say, that the Mormon characters are such as cannot possibly be met with in any other part of the world—characters are of so base a cast that no respectable printer would think of admitting them into his establishment. It should be with Englishmen a great source of congratulation, that a people who have not a single thought in common with us, should have adopted a distinctive medium for giving shape to their thoughts on paper. It is a safeguard, for which we should be grateful, as there will be less danger of our simple minded

cooks and housemaids being, for the future, corrupted by their dangerous doctrines.—Polygamy is even more odious under Mormon than Mahommed; for even the favourite wife is not exempted from the hard work-a-day duties of a slave. Should a first wife refuse permission to the husband to take a second, she is condemned by the law; sometimes flogged, sometimes murdered, and sometimes given over to the Indians. The husband may have as many wives as he can keep, and he takes care to make them work and keep themselves. The first wife whom he has married enjoys a certain ascendancy over the rest. These coarse sensualists have only one desire, one ambition—that of multiplying their wives. When they go upon missions, their chief object is to wed as many girls as they can, and take them to the city of the Salt Lake. The position of the women in the city is most degraded. The terrible tyranny exercised on women, the jealousies, fears, murders, and suicides, in fact the whole social rottenness which prevails, we cannot describe here. Daughters are often the rivals to their own mothers, and mothers to their daughters. The degradation of women is complete. It has been said that "the virtue of woman is the noblest creation of man." Here were found women ready at once to throw away all their advantages, and to follow a fanatic as easily as they did in the middle ages the sects of the Adamites, the Flagellants, or Jack of Leyden. The same impressibility which has made woman "*Last at the Cross, and earliest at the Tomb*," has made her minister to rogues and fools as well as to prophets.

The Mormons are an extremely industrious people. During the short time they have been at Utah, they have established various manufactories, wool-carding machines, cloth and blanket factories, tanneries, a pottery for coarse brown ware, machine shops, iron and brass foundries, besides all the ordinary avocations.

In 1853, they brought from France some machinery for the manufacture of sugar from beet root. Some hundreds of gallons of syrup were spoiled by the charcoal through which they were endeavouring to refine it. Brigham, after colouring it with burnt sugar and flavouring it with tea, sold this delicious compound at the very reasonable price of eight dollars per gallon. By this crafty operation quite a little sum was already gained. Hugh Moon has quite an extensive distillery in operation at Salt Lake City. Yet these pious elders, when they arrive in England, condemn the practice of drinking spirits, and even the use of tea or coffee, while at the Mormon paradise they can take as much as they like.

There is also another distillery in the city, and several in other parts of the territory. Besides these there are many breweries in active operation, and hundreds of gallons of something called beer are consumed weekly, and "cakes and beer" stared us full in the face go wherever we might, through the cities of the saints.

There are vast mineral resources in Utah. Two hundred miles south of the city is Iron county. Plenty of iron and coal is found there. Among other minerals they have found silver and gold, and even make their own coin. They have vast quantities of sulphur, alum, &c.; they have laid down saltpetre beds, and have commenced the manufacture of gunpowder.

Swords, revolvers, rifles, lances, and guns are made in great abundance, and every man is compelled to have a weapon, to be well supplied with ammunition, and is drilled once a month.

Apart from its mineral abundance, it is a fact that there is hardly any country so beautifully endowed with agricultural advantages, more productive in its soil, or finer in its climate. There are no violent extremes of hot or cold, and the scenery of the country is of the most varied description. The Mormons are an independent race of beings, though composed of many nations, by the fact that they can do without the assistance of other countries by way of trading. Everything they want can be procured from this delightful and bountiful country of theirs, or in other words, which they have taken unto themselves from the Indians.

There are some very singular springs there—sulphur, salt, boiling hot, and very cold. The atmosphere is clear, and you can see objects sixty miles away. In the territory there are over 76,000 inhabitants. The Mormons have laboured well, and are therefore prosperous in this world's goods. How it will be in the next is hard to tell. When they begin to feel less contented and less happy, Brigham only makes them work all the harder. To give no time for thought prevents thought, and by making them merry when not labouring, helps to make them satisfied. Hence the Mormons are a jovial people. Their crimes assume other shapes and hues than those of the rest of the world.

The Welsh furnish a large proportion of these emigrant geese; while, strange as it may sound, there is but one Irish goose, named Sutherland, in the whole Mormon flock! There are but few of these "birds" of native American breed; the great intelligence, supplied by a proper school system prevents much proselytism in America; but it does not hinder the cute Yankee from playing the part of the fox; for in reality this is his rôle in the social system of Mormondom. The president, or "high priest and prophet," the twelves and seventies, the elders, deacons, and other dignitaries, are all or nearly all, of true Yankee growth; and to call these "fanatics" would be a misapplication of the term. Call them conspirators, charlatans, hypocrites, and impostors, if you will; but not fanatics. The Mormon fox is no fanatic: he is a professor in the most emphatic sense of the word, but not a believer. His profession is absolute hypocrisy—he has neither faith, dogma, nor doctrine.

The system of government under which the Mormon lives is a "Theo-democracy." They are organised into a state. The president of the church is the civil governor, and rules in right over the community. They profess to stand, in a civil capacity, like the Israelites of old under their leader Moses. All are bound to obey the president—at home, in all things; and abroad, in things spiritual, independent of every consideration—and the converts are commanded to gather to the mountains as fast as may be convenient and compatible with their character and situation. When their numbers shall be complete, they suppose that all the sects of Christendom will be absorbed into the one which will be most concentrated and numerous. This amalgamated host will then constitute what they seem to regard as the army of Antichrist, which, "under the banner of the Pope of Rome," will prepare to confront

the Saints of the Latter Days in mortal conflict. In the contest, the Saints expect to be victorious; and then the earth will become their undivided property, and Christ will descend from heaven to reign over them through a blissful millennium.

In the animal world, we seek in vain for a type of either class. The analogies of wolf and lamb, hawk and pigeon, cat and mouse, cannot be employed with any degree of appropriateness—not one of them. In all these creatures there are traits either of nobility or beauty. Neither is to be found in the life and character of a Mormon—whether he be a sincere neophyte or hypocritical Apostle.

Perhaps the nearest antagonistic forms of the animal world, by which we might typify the antithetic conditions of Mormon life, both social and religious, are those of fox and goose: though no doubt the subtle reynard would scorn the comparison. Nor, indeed, is the fox a true type: for even about him there are redeeming qualities—something to relieve the soul from that loathing which it feels in contemplating the character of a 'ruling elder' among the 'Saints.'

It would be difficult to imagine anything further removed from what we may term the 'divinity of human nature,' than one of these. Vulgar and brutal, cunning and cruel, are ordinary epithets; and altogether too weak to characterise such a creature. Some of the 'twelves' and of the 'seventies' may lack one or other of these characteristics. In most cases, however, you may safely bestow them all; and if it be the chief of the sect—the President himself—you may add such other *ugly* appellatives as your fancy may suggest; and be sure that your portraiture will still fall short of the hideousness of the original.

Secret and Mystery of the Mormon Endowment!

First of all, you must have a garment, made of white linen, which you purchase of the "high deacon." Your receipts are then examined to see whether you have paid your tithing. You then have to undress—the presiding elder examines you to see whether *every* part of your body is sound: if a male, even to see whether "he be wounded in the testes:" if not, he is allowed to pass and receive his endowment; if he is not sound, they make a eunuch of him—whether he like it or not. Many a man, who had taken a good-looking wife with him, and would not give her up to any other man when required (by the High Priest), was also made a eunuch of. They still claim the right to continue this diabolical practice, though many have spoken against it!

After this disgusting inspection, you are ushered into a long room, which is divided into many little compartments by white screens. All is solemn and quiet. The fumes from the wood in the stoves and your own beating and trembling hearts make quite a painful impression on the nerves. Each convert is conducted into these little compartments. You are then ordered to take your endowment garment off; and, being in a state of nudity, are then laid down in an ordinary tin bath, which is painted inside and out. *The ceremony of the endowment now takes place, which consists of washing the unfortunate one all over; blessing each member of the body! commencing with the head:*—"*brain to be*

strong; ears to be quick to hear;" nose, mouth, arms, hands, breasts, with their peculiar blessings, down to the feet! (Both to men and women.)

After this disgusting ceremony is over, the unfortunate converts receive a new name, and they are then ushered into a splendid garden—all in a state of nudity!

The women are ordered by the supposed devil (who is none other than one of the elders disguised as such) to take from off a tree, marked out, an apple; and when the women have tasted the fruit, they then give it to the men to taste. Young then drives them out of the garden into the Temple: they then have to ask forgiveness for tasting the fruit: and, after Young's blessing, they are considered to be pure and holy before the Lord. When they have taken the oath, to love, honour, and obey the elders in all things, even to commit murder! the ceremony of this mysterious and disgusting endowment ends.

The ceremony of marriage next takes place. Young selects the partners and marries them for ever. It happens sometimes that the unfortunate has his wife and children given to another man.

Woe betide the "Latter-day Saint" who dares to dream of dissent or apostacy! Woe to him who expresses a disaffection, or even discontent! Too surely may he dread a mysterious punishment—too certainly expect the midnight visitation of the "Danites."

There are writers who have defended these *forbans*, and some who have spoken well of their religion; but let them go through the ceremony of the Mormon endowment—having their wives separated from them; if they were true to the principles of humanity, they would do their utmost to stop any more simple-minded persons from going to that den of iniquity—that infamous mockery of a sanctuary!

Polygamy.

I will now proceed to the many-wife doctrine, namely, Polygamy. The following is part of a sermon preached by Brigham:—

"It has been revealed to me that there are millions on millions of little spirits all waiting and wishing for mortal bodies. And when they come to take bodies, they wish to be of Mormon parentage. Of course the higher order would be disgusted with a low, mean descent, the same as a righteous man is disgusted with a wicked one, or a neat, tidy person with one of filthy habits; hence, they would only be willing to go to the place where purity and righteousness dwell. The lower order of spirits will likewise go among the low and uncultivated, where the principles of virtue and integrity have been wholly or in part neglected. Good spirits do not want to partake of the sins of the low and degraded, hence they will stay in heaven until a way is opened for purity and righteousness to form a channel into which they can come and take honourable bodies in this world, and magnify that calling. Let us take that course, and we shall draw the brightest spirits to honour our generations. Try this and your offspring will be the fairest specimens of the work of God's hand. Let the servants of God maintain the principles of holiness and integrity, and marry a multitude of wives, and by that means draw in their train more of those spirits that glorify the God of Israel, since we are very well

assured that all the good spirits must necessarily be born in Utah, or among true believers. The Almighty will never send his choice spirits to the low and degraded people of the thirty-one States, who restrict the holy and virtuous to the possession of one wife."

Another argument which he advanced in favour of Polygamy, was the improving the stock :—

"I have been looking about me," he said, "as I always am, and have seen how anxious many of our farmers are to improve their stock of cattle, to make them of better blood, and thus be all the time improving: but it is not a common thing for men to wish to improve their own species. I wish you to think for a moment. I have seldom heard that subject agitated, when it is the most important one that was ever investigated. Let us go a little further into the philosophy of this: a man by having many wives, and thus mingling his blood with a variety, can improve his species the same as we can improve any other portion of the animal creation. It is said that we bear the image of God, and now don't let us dwindle down by the one-wife system to the physical and mental degeneracy of the monkey."

Blasphemous and absurd as these sentiments must appear, they were quite new. The brethren who were able to take more wives or to get them, seemed to think it was a capital idea.

As soon as a husband dies, his wife must marry again. The children of one wife and the children of another, although by the same father, when grown up, marry each other. Even at the Salt Lake, at the present time, you can find men married to their own daughters. Also you can find men married to their own sisters.

The Mormon polygamist has no home. Some have their wives lotted off by pairs in small disconnected houses, like a row of out-houses. Some have long, low houses, and on taking a new wife build a new room on to them, so that their rooms look like the rows of stalls in a cow-barn!

The following rules and regulations are stuck up in every house :—

1.—Any woman in this household telling any secret that occurs in the household, provided it compromises the honour of the husband, or any of his wives, or can have a tendency to bring the institution of polygamy into disrepute—confinement in the cellar for one month.

2.—Forbids all quarrelling among the wives; the one who commences the quarrel to receive the punishment, from six lashes to twenty-five.

3.—Forbids any woman to strike or otherwise correct the child of another; for this offence, six lashes and no dinner.

Other offences of a similar kind are classified and arranged with their penalties; yet all relate more or less to that abominable system which makes the domestic altar a shrine of legal prostitution, sanctioned by the authority of a pretended revelation.

The Mormon husband values his wives no more than anything else he has got committed to him, and is ready to give them up at any time the elders call him. Elder Kimball made reference to this one Sunday Afternoon. He said, "If God, through his prophet, wants to give my wives to any other man, I must obey."

Marriage is stripped of every sentiment that makes it holy, innocent

and pure. With them it is nothing more than the means of obtaining their lustful ends. I have seen old men, with white hair and wrinkled faces, go hunting after young girls. It is very common for one man to marry two sisters. David Wells married three sisters in one day. George B. Wallace left a wife at Salt Lake City, and came to England to preach. He made the acquaintance of a very worthy man, named Davis, who had three fine looking girls. Mr. Davis and family were persuaded to embrace Mormonism. When Wallace returned, as he occupied a high position in the Mormon church, he appropriated church monies (of which about fourteen dollars is due to me for printing), for the emigration of Mr. Davis and his family to the Salt Lake City. As soon as he arrived there, he married all three of the daughters. Wallace now keeps a butcher's shop at the Salt Lake City, and it is currently reported that he was engaged, with others, stealing cattle, and selling the meat on his premises. This was the leader of the London Conference, and when he was in London, he declared that no one could get to heaven without believing that he only was the leader or messenger of God to them. This man Wallace was not only the leader of the Mormon church in London, but was, likewise, the second leader in Europe.

Curtis E. Bolton is married to a woman and her daughter. Captain Brown is married to a woman and her two daughters. When their children's children are born it will be bewildering to trace out their exact relationship.

This may appear disgusting enough. G. D. Watt has excelled either of them—he brought from Scotland his three half-sisters, and married them.

With small houses, and several wives, more than one often sleeping in each apartment, and even in the same bed, men must lose all decency and self-respect, and degenerate into gross and disgusting animals.

Mormon women go to Utah, zealous in their religion; they are firmly convinced that these atrocious dogmas are the precious truths of heaven, and that these men are God's servants; they swallowed the gilded bait, marry, and when they awake up to the temporal miseries of their position, console themselves in more dogmatically believing their fanaticism and their creed.

Fanaticism may be strong; self-love is stronger. Many do awaken, and weep bitterly. Many would fly, but they are mothers, and would be forced to desert their children. Besides, they are poor, and could not leave if they would.

When Mormon husbands leave the Salt Lake on missions, other men act the part of husbands while they are away from their families. Many and many a child has thus been born in the Mormon country.

There is another subject that I wish you to listen to; and where these Mormon teachers obtain their knowledge from no one can tell. Was it from heaven or hell or their own corrupt hearts? Time will tell, namely, the last day. Depend upon it, that Joe Smith with his companions will be at the head of the false prophets receiving the awful sentence, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. This, indeed, will be awful:—but, will the punishment be too great for such wicked and corrupt teachers of mankind? No! they did not care for others, and no one can pity them.

On the 1st page of Elder Orson Spencer's pamphlet, entitled Patriarchal Order or Plurality of wives, are the following words:—

"When parentage is established after a wholesome order, the consequence will be felt in every social and civil organization whatever, both in this world and beyond the limits of this world. It is not in the power of any government, or any religious community, or reform association, to create good order and great prosperity, without having been endowed with the same authority as Joseph Smith had."

This man would have us believe, that all the good institutions of the day can do us no good, without these institutions were set up and instituted by this false prophet. Even if these institutions were instituted beyond the limits of this world, no matter where, they must have his sanction and authority.

In the same paragraph you will find more blasphemous and absurd doctrines.

"This family order," says he, "is not only one at which God sits as the head and first pattern in the series of matrimonial examples; but it is of perpetual duration, both in and beyond this world, and that God cannot be our father without having a wife; yea, several wives; the angels in heaven have also got many wives! The Saviour had wives and children when he was upon the earth! these wives are with him now, with many more, in heaven! and begets spirits in heaven. And after the resurrection, even men upon this earth shall have their wives which shall bear them children in all worlds to come. Will the resurrection return you a mere female acquaintance that is not to be the wife of your bosom in eternity? No, but it will restore you the wife of your bosom immortalized, who shall bear you children from your own loins in all worlds to come and that without pain or sorrow."

I will now turn your attention to some more of this man's argument, which you will find on the last page of this pamphlet, which runs as follows:—

"More women than men will be saved. Hence some men must have more than one, seeing that neither sex can be in Christ without the other. No man can be perfect without having a wife, and no woman can enter heaven without having a husband;—and men who forsake their rebellious wives for the *gospel sake*, or devote the whole of their time in preaching (Joe Smith's) gospel; shall receive an hundred-fold of wives in this world, and also, in all worlds to come."

He would have us believe that all men that will not obey the commandments of Joe Smith, shall lose their wives at the resurrection, which are to be shared amongst such men as shall believe Joe Smith and Brigham Young to be prophets sent by God.

I would ask these Mormon teachers, what will become of such men as Elijah, Daniel, John the Baptist, and the apostle Paul. These men, with many others, never had wives while upon the earth, and we find that the apostle Paul preferred to be alone. That, whether these men will be classed amongst the so-called imperfect ones of Joe Smith's crew?

Origin of Mormonism.

A numerous sect has risen in America who style themselves

" Latter-Day Saints," and are called by others Mormonites. The term Mormonites is taken from the book entitled " The Book of Mormon."

A Story Ready Made to Hand.

There was a tale, written when Joe Smith was a child, by a person of the name of Spaulding, in the state where Smith then lived. It was called " The Manuscript Found." The outline of the story is that of the Book of Mormon, and it contains the names Lehi, Nephi, the Lamanites, Mormon, and his son Moroni. The book of Spaulding was never published; but it came into the hands of a person who was both a preacher and a compositor, and this person was one of Smith's companions.

To every Christian mind it must be a matter of most serious grief that any persons should be found attempting to palm such a book as this upon the world as a translation from writings inspired by God.

Take warning from the words of Christ :—" For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. xxii. 18.

We shall not copy much of this wretched book. Yet, besides showing how it has been got up, we may mention a few particulars which ought to satisfy every reader of its utter worthlessness.

In the book of Mormon (page 33) we are told that Nephi found a " ball of curious workmanship, and it was of fine brass; and within the ball were two spindles, and the one pointed the way that we should go into the wilderness." At pp. 42, 43, it is expressly called " the compass which had been prepared of the Lord." Certainly, a compass for steering a ship by is " a mariner's compass." At whatever time the mariner's compass was invented, the man who wrote that part of the Book of Mormon knew something of such an instrument, which was not known by any one for several centuries after the time when the voyage there described is pretended to have been made. To represent this " compass " as the work of the Lord is to invent a miracle by putting the ideas of our times into a narrative which pretends to have been written above two thousand years before. This notion of a " compass " any man in America might have, if he was only ignorant enough to think of it as Smith appears to have thought when he dictated the description of it which he has given in the Book of Mormon. It would have been quite as easy to introduce steam-engines and other modern inventions into a story pretended to be two thousand years old, and then to say " it was the work of the Lord." There is nothing of this kind in the Bible. The Book of Mormon, therefore, cannot be from the same Divine author as the Bible.

There is one passage, on the 57th page, in which many words taken from the English Bible are mixed up in obscure notions which the writer had picked up somewhere without knowing how to express them.

In almost every page there are statements which must be rejected on a moment's reflection.

There is an account of persons going, by the Red Sea, from Jerusalem to the wilderness. The Red Sea is not in the way from Jerusalem to the

wilderness. Then in the wilderness, three days' journey, we are told of a river where there never was a river. Then this river is said, first to empty itself into the Red Sea, and then into the "fountain of the Red Sea." Evidently the ignorant man who wrote all this nonsense, or spoke it, knew nothing of the geography of the wilderness, and knew little about seas, and rivers, and fountains. Young Smith might say these things in his ignorance; but a man really in the situation which he describes must have known better.

Description of the voyage of "the people of Jared" from Asia to America.

"And it came to pass that the brother of Jared did go to work and also his brethren, and built barges after the manner which they had built, according to the instructions of the Lord. And they were small, and they were light upon the water, even unto the lightness of a fowl upon the water; and they were built after a manner that they were exceedingly tight, even that they would hold water like unto a dish; and the sides thereof were tight, like unto a dish; and the ends thereof was the length of a tree, and the door thereof was tight, like unto a dish. And it came to pass that the brother of Jared cried unto the Lord, saying, O Lord, I have performed the work which thou has commanded me, and I have made the barges according as thou hast directed me."—(It was the manner after which they had built, and in which they had built, and in which they had already "crossed many waters.") "And behold, O Lord, in them there is no light, whither we shall steer. And also, we shall perish, for in them we cannot breathe, save it is the air which is in them: therefore we shall perish." (How had they breathed in the barges made like these before?) "And the Lord said unto the brother of Jared, Behold, thou shalt make a hole in the top thereof,"—(Where was the door?) "and in the bottom thereof; and when thou shalt suffer for air, thou shalt unstop the hole thereof, that ye may not perish in the flood." If this is not enough to prove the ignorance and stupidity, as well as impiety of the author of the book, what does the reader think of the people in these barges, with such modes of getting air to breathe?

Then there is a rambling tale about sixteen small stones which they "did moulden out of a rock;" which the finger of Jesus touched; which where set on in each end of the eight vessels; giving them light that they might not cross the great waters in darkness." For three hundred and forty and four days they were "buried in the deep"—"under the water," on the "top of the waters," "tossed upon the wave of the sea—mountain waves, and thus they reached the promised land." And all this absurd heap of contradictions is given out as coming from "the Lord."

A man of the name of Ingersoll made oath in December, 1833, that he was hired by Joseph Smith to remove his furniture from the house of his father-in-law. He was witness to many tricks and impostures, which he describes, but which need not to be repeated here. One of the tricks he mentions is the following, which he gives in Smith's own words—"One day Smith came and greeted me with a joyful countenance. Upon asking the cause of his unusual happiness, he replied in the following language: "As I was passing, yesterday, across the woods, after a heavy

shower of rain, I found in a hollow some beautiful white sand that had been washed up by the water. I took off my frock, and tied up several quarts of it, and then went home. On my entering the house, I found the family at the table, eating dinner. They were all anxious to know the contents of my frock. At that moment I happened to think of what I had heard about a history found in Canada, called the Golden Bible; so I very gravely told them it was the Golden Bible. To my surprise, they were credulous enough to believe what I said; accordingly I told them that I had received a commandment to let no one see it, for, says I, no man can see it with the naked eye and live. However, I offered to take out the Book and shew it to them, but they refused to see it, and left the room." "Now," said Joe, "I have got the ..... fools fixed, and I will carry out the fun." Notwithstanding, he told me he had no such book, yet, he told me that he actually went to Willard Chase, to get him to make a chest, in which he might deposit his Golden Bible; but as Chase would not do it, he made a box himself of clapboards, and put it into a pillow-case, and allowed people only to lift it and feel of it through the case.

Joseph Smith, the Mormon Impostor.

Joseph Smith, junior, the founder of this scheme, was born at Sharon, Windsor county, in the state of New York. He had very little education. At the age of fifteen he saw—according to his own account—a supernatural light in a grove near his father's house, and then two glorious beings, exactly like each other, who told him that his sins were forgiven—that all the christians were in error, none of them acknowledged God—and that, at a future time, the truth would be made known to him. After the vision, this youth, who believed that his sins were forgiven, without any regard to repentance or faith in the Saviour, continued to live in sin. Sometime after, before he was eighteen years old, he had, as he said, another vision of an angel, who told him his sins were forgiven (still without any repentance or faith, according to the gospel,) and that his prayers were heard; that the millennium was at hand and that he was chosen of God to bring to pass some of his wonderful works. He professed to have learned, by this angel, that the American Indians were a remnant of Israel who had been taught by prophets, whose writings still existed, and that if he were faithful, he should be employed in laying these sacred writings before the world. Next morning, he says, the angel told him where these records were to be found. Following the directions thus said to have been given, he went to the place. There, he says, he was filled with the Holy Spirit; the angel again appeared and said "Look," and described the records as containing the fullness of the gospel as it was given to the people of that land. It seems that some years elapsed, in which he professed to have received frequent instructions, from the angel before he delivered the records to him. These records were engraved on plates which had the appearance of gold, filled with engravings in Egyptian characters, and bound like the leaves of a book, and fastened with three rings running through them all at one edge. Along with the plates were the Urim and Thummim, two crystal stones, set in two rims of a bow, with which he says, persons in ancient times,

called Seers, received revelations of past, distant, or future events. By means of these stones, Joseph Smith affirms that he was enabled by the gift and power of God to translate the inscription on the plates. As he was a bad writer, he dictated the words of the translation to another person. The part which he translated is the Book of Mormon.

About six years after this finding of the plates, while Joseph Smith and another person, named Oliver Cowdrey, were employed in translating the book, they declare that John the Baptist came from heaven and ordained them to the priesthood of Aaron, and commanded them to baptize each other. When Smith had baptized Cowdrey, and Cowdrey had baptized Smith, they ordained one another; though Smith says they had both been ordained by John the Baptist!

Mormon Boasting—the Avenging Angels.

The Mormonites in the state of Missouri boasted that they would take the whole state to themselves. They thus spread alarm and hostility around them. They were accused of various crimes; and a conspiracy was raised against them; they were also disturbed by jealousies among themselves. Smith took two other persons, Rigdon and Williams, as his equals in the government. They were ordered by a pretended revelation to search for a rich man of strong faith, to pay their debts. A meeting of the county of Jackson was held, in which it was resolved to expel the Mormons from the county. This led to hard fighting on both sides, which ended in the expulsion of the Mormons. For four years they lived in Clay county. Thither Smith repaired, with a hundred and fifty armed men. Though he professed to see visions of angels, and to heal diseases, he could not cure the cholera in his own camp. He appears to have remained only a week in Missouri at that time, and to have returned to Kirkland. But his bank there failed; and he departed in the night once more for Missouri. There were many divisions and some desertions among his followers. The opposition of their enemies increased. A war was kept up for several weeks with a body of Mormons called the "Danite Band," or "Destroying Angels," who took an oath to support the heads of the church in all things. The militia of the state was called out against them. Smith was apprehended on charges of treason, murder, and felony. He escaped from prison; in the mean time his followers were driven from the state of Missouri. In a few months they amounted to fifteen thousand persons, including children, and obtained a settlement in the state of Illinois. There they founded the city of Nauvoo, or Beautiful. Smith became the Mayor of this city, and General of the Nauvoo Militia. In 1841, he had a pretended revelation, directing the building of a splendid temple at Nauvoo, to which all the "saints" were to give the tenth of their property, time, or labour. The first stone was laid in April, 1841, with great military pomp, Smith appearing on horseback, and reviewing his legion. His followers in America and in Europe are said to have amounted, about this time, to a hundred and fifty thousand. Smith was now in his glory. In 1844, he offered himself as a candidate for the presidency of the United States. He had many wives, as had also Rigdon. This "spiritual wife" system involved him

in great trouble and disgrace. For forcibly destroying the property of a party excommunicated on account of their exposure of this system, he was served with a warrant from an officer of the government. Smith denied the authority of the warrant, and ordered the Marshal of Nauvoo to drive the constable who delivered it from the city. The militia of the county were called out. The Mormons fortified their city. The governor of the state of Illinois took the field and persuaded the Mormons to submit to the law, and promised to protect them. While Smith lay in prison at Carthage to take his trial, a writ was served upon him for high treason against the state of Illinois.

In the evening of the 7th of June, 1844, the guard at the prison were overpowered by a mob, who fired at Smith, his brother, and two of their fellow-prisoners. Joseph Smith was shot dead while attempting to leap out of the window. The murderers were never found out. It may be easily supposed that the unhappy end of this man excited the grief and indignation of even those who disbelieved his pretensions as a prophet. Among his followers it was looked on as a martyrdom.

Sidney Rigdon aspired to be the successor of Smith, and pretended to revelations which contradicted those of Smith. But he was expelled from the church for numerous offences, and the chief place was taken by Brigham Young. They were again involved in war, which raged four months. Nauvoo was regularly besieged; and the Mormons were compelled to abandon it.

A Rival to Brigham Young.

Joseph Smith, son of the founder of the Mormons—perhaps I should say Joseph II—on the 6th April, 1860, assumed the leadership of all the Mormons. Nauvoo will be the future Jerusalem of the Mormons, for Joseph II. has determined to make this the head of the church, or the holy of holies. When the Mormons came to Nauvoo in 1839 they found in that country only about 3,000 or 4,000 people all told. Now they have a population of over 30,000, who it is believed have nothing to fear from all that will be disposed to settle at Nauvoo under the guidance of Joseph II. let their disposition be what they may. He ignores the Mormon doctrine of Polygamy as taught by his father, as contrary to good policy and contravening every law, whether physical, moral, human, or Divine. He ignores also the Utah doctrine of milking the Gentiles (taking all a Gentile has, and cutting his throat because he has not more), and requires a strict obedience to all laws of the land under which his church members may reside, and absolutely prohibits, under pain of excommunication, any interference on the subject of politics on the part of his priesthood, not prohibiting their interfering in political contests except to vote, and leaving his whole people to vote as they please.

Brigham Young.

Brigham Young, in the year 1832, heard and embraced Mormonism. He soon became a marked and prominent man. Young, after travelling with the Mormons to Kirkland, was ordained one of the twelve apostles, in 1835. On the 14th September, 1839, he was appointed, with others,

by Joseph Smith, to come to England, to preach the good news of Mormonism (?) It would have been a great deal better for many a broken heart, if he had stopped where he was. For many a husband has left these shores, leaving behind him a wife and children to lament his loss; and many women have run away with these Mormon deceivers to the Great Salt Lake City, and are now sorry for what they have done.

Is it too late to stop and persuade those who have not yet quitted these shores? I think not. Do not run away with the idea that Mormonism has done its work here in England. There are thousands of good, honest souls that have embraced Mormonism, and will go to the Salt Lake yet, if not saved in time.

These Mormon elders, with Brigham, landed at Liverpool, on the 6th day of April, 1840. How many converts do you suppose they have got from that day to this out of this land? Nearly 70,000! Besides this large number, I will refer you to the continent of Europe. Nearly 20,000 have obeyed the Mormon gospel, and partly through the instrumentality of our finding the printed word of the Mormon bible, and other Mormon books, thousands of pounds have been collected here in England to carry on Mormonism. Ever since these men landed, till now, I can inform you, that thousands of books, in no less than five languages, have been printed in England for circulation abroad. Besides, nearly £40,000 sterling have been collected for building the Mormon temple at Salt Lake City. Nobody knows the amount of money that has been taken from this country to America through Mormonism. Every Mormon has to pay to their church two shillings in the pound, besides other collections.

We must now see how these first arrivals got on here in England, in 1840. They commenced preaching, with great success, at Preston, Lancashire. Nearly 800 met in conference at this place in the same year. If this had really been the word of God, perhaps eight would have been the number, instead of 800. Brigham superintended affairs at Liverpool, issued an edition of the Book of Mormon, and commenced the publication of the *Millennial Star*, a weekly periodical still living. 27,000 copies of this periodical are circulated every week. A similar periodical is printed in Wales, in the Welsh language, besides other publications of new doctrine every now and then coming forth.

In 1841 Brigham shipped off to Nauvoo with seven hundred and sixty converts, and then leaving behind him many Mormon churches with organisations completed. His value was now felt and appreciated. Smith received him cordially at Nauvoo, in the July following, and all the saints applauded him very warmly.

It was June, 1844, Smith was shot. The twelve apostles were scattered in different places; Nauvoo was threatened; other Mormon places were alarmed; the troops were in arms. Brigham called the twelve and the people together, and was chosen president by a large majority. Other claimants were in the field, and each had their followers. Brigham had given a strong proof of his administrative ability. The people obeyed him willingly; for people will always obey men who are able and determined to lead. Not only on the present did he keep his shrewd

gaze; he felt that the then position of the saints was entirely a false one, and he was busy labouring to convince them of the necessity of moving from Nauvoo, even though it should be at the sacrifice of their all. They had reared their temple in the munificence of their property—to leave it was like forsaking a child. The temple was finished in 1845, and endowments were commenced. Thousands were hurried through the temple to receive their endowments. They were bound together and to him by oaths, which while they made them shudder to remember, yet made them love him the more. Loving him as their brother, obeying him as their god, they left even their beautiful Nauvoo. They crossed the Mississippi on the ice, in February, 1846. Here Brigham proved himself a general as well as a commander. He directed everything. Thousands were leaving, many destitute, and all poor; their future location was undecided and unknown, it being "somewhere in the Rocky Mountains," and all their property left behind them. Without confusion, without hurrying, their long trains rolled by him, while he comforted, inspired, blessed, and counselled the weeping emigrants.

Bancroft Library

The Mormons now with their new leader, proceed to Salt Lake. Brigham Young receives a revelation about Joe Smith's remains, and states that the Lord has instructed him to take along with them the body of the fallen prophet to the Promised Land. The Mormons in their fright and consternation, had neglected the mortal remains of their former leader; a hole had been dug in the ground, near Carthage gaol, by his enemies, and the body thrown in. Several days had already elapsed, and it could scarcely be considered expedient to remove it; and after much discussion it was finally decided that a coffin, with suitable inscriptions and adornments, should be procured, and being filled with the clothes and personal property of Joe Smith, should be considered as possessing the same efficacy as would pertain to his flesh and his bones. After several days' journey, the saints arrived at the place where the first encampment was to be made. It was a beautiful retired place, in a grove of cottonwood. Brigham Young saluted the sisters with a holy kiss, as soon as they all met, praised the babies, and flattered their fathers; telling them that their enemies and even the whole world besides would never have such fine children until they become initiated to the Mormon faith, and that the children when grown up to manhood, should be known as coming from Mormon parents. The best of everything was reserved for him; he was continually receiving presents from the sisters. But the good sisters knew nothing of this man's character, and very little of the real principles of the church. But, however, they believe themselves to be in the same condition as the Israelites of old, that they were journeying to the Promised Land, and that Joe Smith and Brigham Young were really prophets sent by God. The saints with this belief, go forward bravely until they reach their destination. By all accounts, it was a scene of trials and difficulties. Suppose you were driven from your homes, your very town besieged, your houses burnt to the ground, and you flying for refuge; then you would be in the same condition as the saints were in, when they were driven from Nauvoo. They travelled

through the wilderness of America; had to make their own roads and their own bridges, across the mountains of America, in order that they might arrive to some distant and remote place. At last they reached the Salt Lake, almost starved to death. The health, beauty, and fertility of the country, induced them to stop and go no further. Besides, Brigham Young pretends to receive another revelation, saying, that this place was their future resting place.

The same skill and energy directed the next movement of the church. Their avowed intention of going to the Rocky Mountains—then Mexican country—was to establish an independent government. Disgusted with the institutions of a country that had allowed them to be expelled three times, they resolved to forsake it. In their style, they would "worship under their own vine and fig-tree, and none should make them afraid." But they were poor; money was needed to enable them to move. The United States offered them 20,000 dols. bounty money for five hundred of their best men, which Brigham accepted. They joined General Scott's army, then in Mexico. One hundred and forty-three families, with Brigham at their head, made the trip to the Salt Lake, where they arrived, July 24th, 1847; and, leaving them to commence farming operations, Brigham returned to Winter-Quarters, where the Church was suffering poverty and starvation. He had something now to do. The whole of the Church had to be moved a distance of 1,300 miles, through an almost unknown country, full of dangers and difficulties. However, Brigham's energy inspired them all; his genius controlled them all. Marking their road with their grave-stones, they arrived at Salt Lake Valley, destitute and feeble, in 1848. He set them to work, and worked himself as their example. He directed their labours, controlled their domestic affairs, preached at them, to them, and for them. He told foolish anecdotes to make them laugh, encouraged their dancing to make them merry, got up theatrical performances to distract their minds, and made them work hard, certain by that of rendering them contented by-and-by. They learned to dread his iron hand, and were daunted by his iron heart. They got enough to eat, and their previous want made their then scarcity seem like paradise begun.

Mexico was made to obey, California seized, and the Mormons were now desirous to be recognized by the Government of the United States. Accordingly the people elected a committee, who drew up the Constitution of the State of Deseret, appointed delegates, sent them to Washington, and prayed admission in the Union. Brigham, of course, was governor; the other offices being filled by the leading men of the Church. Congress, in 1850, granted them a territorial government under the name of Utah. The President of America appointed Brigham as the governor of Utah for the first term of four years.

Since that time large bodies of emigrants have flocked in. The California excitement drove thousands through Salt Lake, who left much money and property for food.

At this time, many of the Mormons were inspired by the most resolute fanaticism; others imbued with sentiments of religious veneration for their leader; and all pledged to support a cause that, whether good or

bad, could not fail to redound to the glory of the Mormon kingdom, and promote the interests of their church. They were at full liberty to form such laws as suited them; to establish precedents and decisions, conformable to their own views; and, above all, the utter impossibility of escape or appeal, exercised a wonderful influence over the dissatisfied, and aided more than anything else in causing them to abide by their fate, and conform to the circumstances in which they were placed. Had injured wives possessed the chance of redress by law, or even the opportunity of flying from the scene of such licentious habits, polygamy, even in its infancy, would have received a death-blow; but these, the ones most interested in its suppression, and upon whom fell the burdens of its intolerable evils, were constrained to abide by it, and, in most cases, without murmur or complaint.

The great influence which Mormonism has acquired in Utah, and the power by which it will yet make itself felt in the world, is solely attributable to the fact, that it has been left free to spread and develope itself, without any counteracting influences, which could not have been the case in a State where the laws were already established. In Utah it became the nucleus around which society formed itself, and thus entered at once in all the organizations of domestic and political affairs. The Mormons, from the first, were settled in communities; they were bound to each other by human sympathies, neighbourhood attachments, and the ties of church relationship, consequently there was no waste of influence, but a centre was created, possessing an attractive force which could not fail of modelling to a certain extent, all that came within its circle.

The Mormon Exodus, though not regarded at the time in such a light, was a missionary effort on a grand scale, and in the most effective form. The Mormon Church thus established, became a germ of a city, and planted the seed of all its evils and abominations around it. How far into the future this movement will reach, in its influence upon the destinies of the western portion of the continent of America, or even upon the Republic, it is impossible at this time to decide.

You might then ask, "Will the Mormon City become a great nation in time?" It is very likely to be the case; for let it be remembered, that under the Greek Empire it was considered disreputable to marry more than once. But time soon altered this. And time, customs, and public opinion, will regulate the minds of the daughters of Mormons, even those who hate this abominable practice of more wives than one at the present time. Being 1,300 miles from civilization they will know nothing of God or his righteous commandments; therefore the custom will become general to them, and they will consequently be imbued with the same spirit as the followers of Mahomet, which is none other than the spirit of the devil.

But it need not be supposed the present prosperity of Utah has been accomplished without effort, and labour, too, of the most zealous and untiring description. Settled in this place, they have not only sustained themselves, but sent missionaries into every quarter of the globe. Thus, in a few years, Utah has become the centre of the Mormon Church, the

basis of a powerful State, and the stronghold of a church differing from Christianity in all its essential points.

Brigham's policy of keeping the people to work constantly, began to show its fruits. Cities, towns, public buildings, roads, &c., were going up. Thousands came from England, prepared to believe in anything he pretended, and everything he said. They brought the skill of English mechanics, which, combined with the Mormon energy, produced great results. In 1854 the crops failed. Famine stared the people in the face; hundreds were suffering want and anxiety. Brigham recalled his old tact and energy—"The saints were unfaithful, therefore they were cursed;" or, rather the saints were cursed, therefore they were unfaithful. Brigham's famine sermons startled everyone; he stifled out complaint by cursing the murmurers. The people bowed to the yoke, and only worked harder than ever. What a glorious thing it would be if this man was really the prophet of God! And by casting away his bad qualities, this people and their beautiful city would be Paradise indeed; he would be really a second Moses. Moses had not the tact and energy that this man possesses. True he had the spirit of God, while this man Brigham has only got the spirit of Satan. It is a wonder and astonishment how wicked men succeed in this world, while good cannot get along so fast. If this man and his followers had the spirit of God, do you think he would have founded a State and a Church so soon! I would venture to say that if Elijah or Daniel were to come down from heaven with a mission from God to this world of sin and wickedness, they would not get one hundred converts in one year; but this man Brigham could get eight hundred believers and churches formed in less than one year, even without purse or scrip. He has done this in this land; and it will take all the energy and tact of all the good people here to root out Mormonism from this land in twenty years. Brigham has frequently declared that "no other man should be governor of Utah."

Colonel Steptoe went to Utah in 1854 with his appointment as governor, generally respected. Brigham courted the Colonel; got up parties for the officers; flattered, befooled, and used them as tools. The Colonel threw up his appointment; got up a memorial to President Pierce; and induced his officers and civil friends to sign it, and forward it to Washington, praying for the reappointment of Brigham Young to the office of governor. The Colonel left, believing Brigham to be an ill-used man, and feeling that certainly, notwithstanding his fame in military and diplomatic circles, he was not the man to cope with this famous prophet and would-be reformer. Other judges and officers were appointed; not one of them but sank themselves, or was fiercely curbed by Brigham. Brigham Young has one design, and only one, and that is to make the Mormon Church, by-and-by, control the whole of the continent of America. For this he really hopes, and to this end are all his efforts directed. By the native force and vigour of a strong mind he has already taken this system of the grossest absurdity and re-created it; moulded it anew and changed its spirit; taken from beneath it the monstrous stilts of a miserable superstition, and consolidated it into a compact scheme of the sternest fanaticism; guided its energies and

swelled its numbers; increased its wealth and established its power, and all with the same ability that characterised his triumph over all his foes, or his direction of the emigration to Salt Lake. His success in the past only inspires in him confidence in the future.

I have seen and heard him often; privately conversed with him; watched him and his family and in his public administrations; carefully endeavoured to criticise his movements, and discover his secret of power, and I conscientiously assert that the world has much mistaken the ability and danger of the man. I may state that, by my having the charge of all the printing, the short time I had the same, gave me this opportunity of knowing something of the then and hereafter schemes of Brigham. Also, I might say, that if I had no thought of heaven, with all its blessings, and hell, with all its miseries, I might have still been there, superintending the printing business of this wicked man.

Brigham Young is far superior to Smith in everything that constitutes a great leader. Smith was not a man of genius. He only embraced opportunities that presented themselves. He used circumstances, but did not create them. Had it not been for Sidney Rigdon, Parley Pratt, Orson Pratt, and Brigham Young, Smith would have been lost. Sidney Rigdon gave point, direction, and apparent consistency to the Mormon system of theology. He invented its forms, and many of its arguments. To carry on Mormonism demands increasing talent and skill. Its position and progress become constantly beset with fresh and greater difficulties. The next president must be as superior to Brigham as he was to Smith, or Mormonism will die. Depend upon it, the Devil has one already selected for this all-important office of his church.

Thus far with Brigham's past history. It may be interesting to ask, what is his appearance and style. In person he is rather large and portly, has an imposing carriage, and very impressive manner. To pass him in the street (alongside of your humble servant) he would be one of those men you would naturally turn round to look after. In private conversation he is pointed, but affable, very courteous to strangers, knows he is the object of much curiosity, and takes it as a matter of course; and, as long as their curiosity is not impertinent, is very friendly. He talks freely, in an off-hand style, on any subject. He does not get much time to read—he is much more of an observer than reader, thoroughly knowing the weak points of men. In council he is calm, deliberate, and very politic; neither is he hastily decided.

No man ever lived who had more deeply devoted friends than Brigham Young. Philosophy has had its disciples, adventurers their followers, generals their soldiers, kings their subjects, impostors their fanatics—Mahommed, Smith, and Brigham, have all been thus. The magnetism that attracts and infatuates, makes men feel its weight, and yet love its presence, abounds in him. The clerks in his office, and his very wives, feel the same veneration for the prophet. It is thus, also, in his public orations—he soon winds a thrall round his hearers.

Much interest is naturally felt as to his large and increasing family. As a husband he is kind, not fond. He sleeps by himself in a private chamber behind his office. He, as some old philosophers, teaches the

doctrine that cohabitation is entirely for the purpose of procreation, and that all cohabitation should, therefore, cease with pregnancy, nor be resumed until after weaning the infant.

Brigham has some of his wives in his Lion-house, others in his mansion, and others in little houses in different parts of the city. He intends to see them all once a week, and, if possible, once a day, excepting when in ill-health. His wives, if they want to see him then, have to go to him. For fifty or sixty women to be in a sick room, and all wanting to do something for their suffering lord and master, is no trifle for weak or disordered nerves. If he be sick, he has to name his attendant, and the rest go sadly away, and weep, till their jealousy and anguish are over! Poor women! They are the companions of his passions, and not of his life; panders to his lusts, instead of being the partners of his affections; obliged to be satisfied with a passing nod, a casual smile, or an accidental confidence; crushing out every hope of happiness, every dream of girlhood, every wish and every necessity of their deep woman's hearts; and yet most of them appearing content to be thus degraded for the sake of their religion.

Brigham Young has a favourite. She is a very good-looking person, of about thirty years of age. She is tall, and her general expression was very intelligent and prepossessing.

Each wife has a separate sleeping apartment, except in cases of discarded ones, who sleep by twos. The rooms are clean and neat.

Wives, children, workmen, and visitors all sit down at one table. He keeps no servants, his wives do all the work. Cooking, cleaning, dairy-work, attending children, has to be distributed among them according to the taste and skill of each. It must not be imagined that these sixty-eight wives of Brigham's lead an idle life. They boast of how many stockings, quilts, yards of flannel, linsey, and carpet they have made. "If a woman cannot support herself and family she is only half a woman," say Mormon domestic economists.

Brigham is a very extensive farmer, having the best locations, and what with his sons and others helping him, gets all the farming work done for little or nothing. Of course his position secures also many valuable presents. From a barrel of brandy to an umbrella Brigham receives courteously. Any new variety of fruit is always sent up to "Brother Brigham, with Brother So-and-So's respects." I saw one man make him a present of ten fine cows. He is very rich indeed. Brigham's time is much occupied. He rises early to make his calls; after this sits in his office as the prophet of God, or as we may with truth say, the prophet of Satan.

We have viewed Brigham Young as a man; now let us view him as a prophet. He is very candid about the position of the Mormons at Utah. The following was uttered by him in the Tabernacle at Salt Lake, on a Sunday:—

"I say, as the Lord lives, we are bound to become a sovereign state, an independent nation by ourselves; and twenty-six years shall not pass away before the elders of this church will be as much thought of as kings on their thrones."

In 1852, Albert Smith, then living at Salt Lake City differed from Brigham on some points of doctrine, and began to teach his heresy, thinking that a people who declaimed so loud against modern intolerance would be tolerant with regard to himself. He taught his opinions in his own house, and the Mormons threatened to tear it down over his head. He called a meeting on the public square and there he was interrupted also. Brigham threatened to cut his throat, and send him to hell across lots !

Many persons have suddenly disappeared for speaking against Mormonism. These sudden disappearances never elicited remarks or enquiries. They were gone, and that comprised the sum of the matter; but where they were or who had spirited them away, was quite another thing. In all cases, however, the persons mysteriously removed, were enemies of the church. Lawrence and Irene, Brigham's wives, were two of this number. They had dwelt together in a small farm, and they might be seen daily walking with him in their little garden. But all at once they disappeared. I have heard these women remonstrating with their husband; persuading him to lead a new life, and not take another wife. This displeased him. A meeting of the elders agreed that these women must be removed from the earth. Two elders were appointed to murder these women; so that their influence of reasoning with the prophet and the saints, might be stopped.

Too inexperienced, helpless ones !—to know
What bitter Fate may in Life's footpath throw.
How little did they dream,—fond-hearted maids,
What griefs would soon their inmost souls invade;
Who had seen them bathing at the side
Of that clear water where the rocks divide
And form a screen, could then have prophesied
Their cheeks so soon would lose their roseate dye,
And dim become the lustre of each eye ?
That, ere the eve its amber shades should throw
Where golden coronals of blossoms grow ;—
That, ere those lovely flowers had kissed the stream,
And closed their yellow cups 'till morning's beam,
Their hearts,—Lawrence and Irene,—should be fast ensnared,
By love enchained, for misery unprepared ?
Oh ! had they been—the gentle victims—spared !

Equally mysterious has been the disappearance of others. An amiable young man had visited the Great Salt Lake City, in company with an emigrant train, and had become deeply enamoured of a young woman belonging to a Mormon family. His affections were returned with ardour by the lady, whose hand had been demanded by a Mormon elder, already the husband of nine wives. They had concerted a plan of escape; but, however, their intentions became known to this elder, and this young man was murdered.

Another case. A young and very prepossessing lady named Julia came with an emigrant bound to Oregon. She became acquainted with a man, apparently a gentleman, who represented himself to her as being single and possessing a large property. Other arts and intrigues were brought to bear upon her, and she finally consented to become his wife. But,

judge of her consternation and astonishment on being conveyed to his home, to find it tenanted by a wife whose appearance betokened her a perfect tigress. She took no further notice of the new wife than to order her into the kitchen, and bidding her remember that thenceforth that was to be her place. Julia looked at her husband. "Margaret is right, my dear," he said, "you must always obey her." Julia was too deeply grieved to speak, and retired to the kitchen, and from that hour a system of cruelty was practised by the first wife on the second that almost exceeds belief.—Julia found the trials and miseries of her lot increasing every day, and she finally informed her husband that she had made up her mind to leave him with the first emigrant train that came along, and one was then expected every day. The husband promised to pay her fare, and seemed perfectly satisfied; but, before the emigrant train came, she disappeared. Some few of the women expressed surprise, but were silenced by a Mormon elder, who assured them that Satan had carried her off bodily, because she presumed to be discontented with her happy lot among the children of God. This young woman, also, was murdered.

A party of emigrants halted at the Great Salt Lake City, to refresh themselves before crossing the Sierra Nevada Mountain. The Mormon spies ascertained that they had discovered some secret which was not desirable for them to know; ascertained, too, that they intended finding more; and, to complete the whole, presented clear and undeniable proof that two or three of the emigrants had obtained private access to a chamber where a secret Mormon meeting was being held, and there learned the plans of the self-styled saints. On this discovery another private meeting was held, to consider what was best to be done with these emigrants. It was decided that, as their offence had been clandestine, so should be their punishment.

Shakspeare declared that, in his time, "a man might smile and smile, and be a villain," and human nature has improved very littlesince his day. They smiled, these Mormon saints! with murderous designs in their hearts, jested and laughed with the women, caressed the children, and managed to delay the travellers till the snow commenced falling on the mountains, and there was every appearance that the winter would soon set in. This was succeeded by the proposal that two or three of the Mormons should go with them as guides through the most difficult part of the journey, pretending to lead them along a newly-discovered rout, by which the distance would be shortened nearly one-half. Pleased with themselves, pleased with the Mormons, the emigrants departed. True, they had seen much in Mormonism that they did not like, they had been both shocked and astounded by the secret revelations; yet men so kind and pious and charitable as the Mormons seemed to be, must be good-hearted after all. Thus argued the unsuspicious emigrants, and they gladly accepted the offer. Was ever such villanous duplicity manifested in a civilized community before? They left the Mormon city, dreaming only of the bright land of gold, and rejoiced that they had obtained guides whose knowledge would shorten the journey to that delectable country. After the guides left them, they entered right into the heart of the granite mountains, destitute of

vegetation, and attaining a height of many thousand feet. The snow closed around them; their stock of provisions daily diminished; it was impossible for them to make any progress amidst the ice and snow; and here they were left to perish!

One only survived; and he was discovered by a party of hunters the next season. He lived just long enough to relate the horrible fate of his companions, and then followed them!

The name of Sierra Nevada has been given to that huge mountain chain which forms the western rim of the Great Basin, as well as the eastern boundary of California. Bewildered among these mountains, escape is impossible. As well might one attempt to find his way to the open air. One mountain crossed amid all the horrors of snow and fatigue, only brings you to the foot of another!

The editor of this pamphlet saw one poor women taken from her home, stripped, tied to a tree, and flogged till the blood ran from her wounds to the ground. She was taken back to her husband's residence, laid on the door-step—the other wives would not do anything for her—and by morning she was dead.

This is not all. The mountains and valleys, yea, even cities, were infested with freebooters, desperadoes, and spies. They boldly stalk the streets by day, and lie in ambush for their victims by night. They have debauched and then murdered helpless women. They have taken the lives of American citizens by order of their priesthood. They have refused to provide jails or other means for the safe keeping of prisoners, and they have in nearly every instance prevented the arrest of criminals. Witnesses have not dared to testify in courts of justice, and they have steadily refused to provide money to enable the Federal courts to try and punish offenders. Those who speak against the elders are shot, stabbed, and beaten, as well as robbed, and no evidence can be elicited against the guilty.

J. B. FRANKLIN.

OPINIONS OF THE PRESS.

"This little pamphlet has deservedly met with a very large sale It is no fictitious narrative, like most of the publications which have been issued on this subject, but the author was really what he professes to have been, the manager of the Salt Lake printing office, and he has received numerous letters from ministers and others thanking him for his exposure of the crimes of Mormonism. The narrative of his journey thither, his experience while there, and his escape, are very interesting, and there is no doubt that if the author's experience was given in a more extended form, in the shape of a book, it would be very readily welcomed by the general public."—*St. Pancras News.*

"The Horrors of Mormonism on Glasgow Green.—On Sunday evening last, by far the largest and most attentive meeting we have ever witnessed this season, assembled to hear Mr. J. B. Franklin, (compositor, of London,) on the 'Horrors of Mormonism.' The lecturer handled the subject in a masterly style, to the satisfaction of every one present, except the few Mormon leaders standing by. J. B. F. challenged any one to deny the accusations he had made against the priesthood of the Mormon church. No one came forward, and the meeting separated highly pleased with the lecture."—*Glasgow Daily News.*

"In another part of our journal will be found the first part of one of the most interesting lectures ever delivered having reference to the Errors of Mormonism. Whilst the subject is by far too important to be altogether omitted by us who profess "to contend for the truth once given," our limited space obliges us to render the whole in three parts. The Lecture was delivered at the Academy, Aldenham-street, St. Pancras, on Friday evening last, by Mr. J. B. Franklin, formerly a Mormon Priest, and late manager in the printing office, Great Salt Lake City."—*North London Record.*

"As far as we can judge from internal evidence, this little pamphlet does not seem to belong to the category of manufactured catchpennies."—*Penny Newsman.*

"A truthful and well-told account of the infamy and folly of Mormonism. Some three years ago we had the pleasure to hear an interesting lecture delivered by Mr. J. B. Franklin, at the Calton Rooms, on the 'Horrors of Mormonism.' We hope that the editor of this little pamphlet will, ere long, try his hand at a longer account in a more substantial form."—*Edinburgh News.*

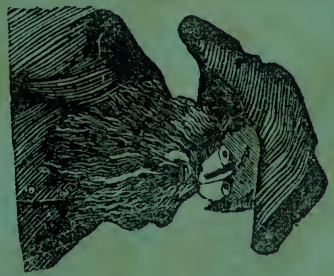
"This exposure of the Mormons, by J. B. Franklin (late manager of the Mormon printing office, Great Salt Lake City), is a record of imposture and crime that will frighten all who have the remotest relations under Brigham Young influence. But we shall know what Captain Burton has to say on this subject shortly."—*Lloyd's Weekly Newspaper.*

J. B. Franklin at Bangor.

"A lecture was delivered by J. B. Franklin, Compositor (of London,) at the English Wesleyan Chapel, on Monday evening last. The subject was "The Horrors of Mormonism." The lecture was well received by all present,—and about twenty of Joe Smith's followers have left the Mormon church by hearing this truthful and interesting lecture.

Mr. J. B. Franklin (formerly editor of the *Deseret News*, manager of the printing office, Great Salt Lake City, and president of one of the quorums of the seventies), who gave an account of his perversion to Mormonism in Lancashire; his presidency of the Mormon branch at Whetstone, in Middlesex; the causes of his journey to Utah; his residence and observations in Great Salt Lake City; the assassination of Elder Thomas Margetts by "destroying angels," while attempting to escape; of the Parrishes when on their road to the United States; of Lieut. Gunnison; of Hand-cart massacre, of 1856, and the Mountain Meadows massacre, perpetrated by 500 Mormons. He spoke at considerable length of the "destroying angels," to correct the incorrect notions generally held respecting them. There was no definite and fixed number of them; nor were they a body of men with a distinct organisation. Every elder who received his "endowment," took an oath to murder father, mother, sister, brother, wife, or child, if "the Church" required, or they opposed the progress of Mormonism; and although the elders did not so murder their relatives, the oath constituted them "destroying angels."

On the following evening we again had the pleasure to hear another most interesting lecture from this wonderfully interesting little man, to the Members and friends of the Bangor Mechanics' Institution. The subject was "Volcanoes." The lecture lasted two hours. Having himself visited many of the scenes alluded to, added freshness and vigour to his lecture. The Town Hall was completely filled by a very respectable and most attentive audience, who frequently testified their admiration of the lecture, by loud and enthusiastic applause. E. Hollier, Esq., president, occupied the chair, and in a short but appropriate speech introduced the lecturer, who was received with loud cheers. In selecting Volcanoes as a subject of lecture he has chosen, he said, "one which was much veiled in mystery. It was his duty to do what he could, by the aid which philosophers, historians, and travellers could afford, to draw that veil aside, and show what really was known upon that most interesting subject." Volcanoes were accounted for in various ways; he proposed first, to notice the chemical theory; and secondly, the Nebulæ theory; and lastly, to notice individually some of the most important volcanoes. Volcanoes were first alluded to by Hesiod, who wrote in the days of Homer; he alludes to Etna. Pindar next speaks of the same Volcano. Several Greek colonists were in search of new homes. They landed on Sicily, but when they saw the smoke issuing from the mountain, they thought it was the gods venting their indignation against them for invading this territory. Virgil also alludes to it in a most poetic manner. He represents the mountain as a tombstone placed by Jupiter over a vanquished foe, and the convulsive motions of the giant below caused the eruptions and motions above. Vesuvius was first alluded to about 70 years B.C. and afterwards by Strabo, about the year 40, A.D. In explaining the various theories of volcanic eruptions, the lecturer was particularly happy. He not only showed that he thoroughly understood the subject himself, but by the familiar and appropriate manner in which he illustrated it, he clearly made it manifest that he knew how well to impart most important information. In noticing the Nebulæ theory, he very beautifully alluded to the Mosaic account of the Creation, remarking that "according to the opinion of the most enlightened Philosophers and divines, the Creation alluded to in Gen. I, was long prior to the Creation or arrangement of matter alluded to in the succeeding verses. In scientific matters the Bible was written according to the knowledge at that time; it was well that it was so, had it been otherwise, it would have driven many to infidelity. In modern times science has made mighty strides, but every fresh discovery only tends to stamp the Word of God as true, and add further proofs to its Divine origin."—*Bangor Chronicle.*



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